

THE FLAMING SWORD

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Word and Works of the Almighty.

PART III.

The Firmament or Solid Expanse Correspondentially Described in Genesis; the Word Raqia Analyzed; the Stars Set in the Firmament.

KORESH.

AND THE GODS SAID, Let there be a solid expanse in the midst of the waters, and (there) was dividing between the waters and the waters. "*Way-yomer Elohim e-he raqia bethokh ham-ma-yim way-yehe mahh-dil ben ma-yim la-ma-yim.*" The key-note of this sentence is in the word *raqia*. Involved in it is one of the greatest arcana of all of the mysteries of the Gods. The root of the word *raqia*, implies that something solid is beaten out into thin laminæ or plates, these plates constituting the firm foundation of the universe. It is for this reason that the word is rendered firmament, and of heaven, because this firm foundation constitutes the basis of the starry heavens above. To understand what is meant by its being between the waters, one must know from a scientific point of view, the difference between the waters above and the waters below. The writers of the Bible were either wrong or right upon this point. If they were wrong, and the modern atheist and agnostic are right, then the Christian world ought to know, and consequently eliminate from the curriculum of modern scholasticism, the fallacies that have accumulated from the attempt to maintain two distinctive doctrines, which are diametrically opposed.

"The Hebrews supposed the firmament to be spread out like a solid hemispheric arch over the earth, shining and pellucid as sapphire; in it were fixed the stars, and above it was the celestial ocean, with windows in the firmament, through which the waters fell as rain upon the earth." We quote this from Gesenius. When this conception is properly defined, it is not so far out of

the way as the modern astronomer might imagine. There are two qualities of people; the one abnormally natural, the other normally natural. The abnormally natural people stand upon the inner surface of the earth, but with the imagination warped into the false belief that they are standing upon a convex surface, with an open expanse of attenuated ether above and around them. This bears no likeness to an arched expanded solid, as that involved in the term *raqia*. The normally natural know that they stand upon the concavity of a surface, under which there are solid plates, beaten out by the operations of Nature, and perpetually maintained through the forces which waste and supply by alchemical activity, the substances which reënforce the statism upon which the firmament depends. The normally natural are distinguished from the abnormally natural, by that differentiation which separates between those who do and those who do not know the truth.

Under the geologic strata of the earth there are mineral and metallic laminæ or plates; these comprise the solid foundations which sustain two distinct relations, the one bearing upon the status of the normal, and the other upon the status of the spiritual beings. Normal beings stand upon a concave surface, with their heads pointing toward the center; the spiritual beings stand toward the center, with their feet centrally indicated, and their heads pointing toward the circumference. Those within the celestial spheres, upon looking upward or outward, observe with the ultrapenetrable, visual ray. This visual penetration is as if the geo-

logic strata were not visible; therefore the vision discloses the mineral and metallic layers which to them constitute the arched, solid, and pellucid canopy. It is therefore true that the firmament is a solid mass of layers or strata, above and surrounding the life over which the *raqia* constitute the vault, concave arch, and celestial canopy. It is also true that the heavens are under the feet; for the normal beings, that is, the properly natural, stand upon the concavity and look inward toward the diminishing heavens.

If the spiritual Hebrew, with all of his aspirations and thoughts associated with the spiritual beings with whom he was in rapport, derived his conceptions from his spiritual instructors through inspiration, his conviction would be in common with his source of inspiration; and he would believe that the heavens were as they are in the spiritual spheres, where the feet are toward the center, and the head toward the pellucid vault above. The Hebrews did not believe in a hemispherical vault, but in a completely spherical one; and this was not true but with the very spiritual, who were in rapport with the celestial beings themselves.

The firmament divided between the waters and the waters. The waters were such as stood normally upon the concave arch. The waters above the firmament are such as are in the celestial life. The firmament is as if it were between the two phases of life. The student must not forget the explanation made in the beginning of this exposition. The waters which thou sawest were multitudes, peoples, nations, and tongues. This is true either of those in normal or in spiritual life. It is a scientific fact, that the physical universe corresponds to this interpretation of the waters as referring to the human race in the heavens and in the earth. The waters on the surface of the concavity in which we dwell are under the firmament, because the head is toward the center, and these waters are gathered into the sea. The water above the firmament is a pure atmosphere of hydrogen, which is the water in its positive state, and constitutes the waters above the firmament. The firm foundation between these two characters of water is the *raqia* or solid plates, which comprise the foundations of the eternal earth.

That a more perfect understanding of the relation of the firmament between the waters may rationally occupy the mind, let the laminæ or concave strata be in the mind as if they were directly penetrable by the rays which proceed from the interior stars toward the circumference, the rays passing through, refracting, and converging beyond the *raqia*. To the properly normal, those stars in the upper heavens would be above the firm foundation, thus would be above the firmament; while those stars focalized beyond, would be under the firmament. Now, if the firmaments were concave and not penetrable, but reflectors by virtue of

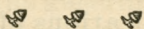
their density, the rays would not pass beyond and under, but would reflect back toward the interior. The quality of the reflection would be as if it were under, according to space. Hence, qualitatively, the reflected rays would be like the same rays if they were pushed beyond and under. Practically, then, the reflections would have the quality of being under. It is in this way that the material and physical universe, with its visible and invisible interior stars, is the correspondent of the properly normal people standing upon the concave surface, and the celestial people occupying an interior or celestial life. In reiteration, it may be well to assert that the physical universe in all particulars is the correspondent of the anthropotic; and that the anthropotic is the one in primary consideration in the Hebrew description of creation.

In the deeper analysis of the Hebrew word *raqia*, we have the letter *resh*, the head; *koph*, the back head, the occiput; *yod*, the hand; *ain*, the eye. We have, then, the grouping in the first character, of those principles which move toward consociation; the hand signifying the power to organize those groups which constitute the basic elements of consociating affection; that is, in so far as the hand is directed toward such service. *Resh* is the head or reasoning powers; the *koph*, the back head, but which involves the tendency to aggregate into communal groupings, which finally reach that organic perfection which will comprise the new church. *Ain* signifies vision—natural and supernatural. It is the directing force of all that which precedes it in the combination of characters that are included in the word *raqia*. The light of the body is the eye. *A-yin* (*ain*) as a letter signifies what the word *ain* implies; for the word means either eye, fountain, spring, source, or origin. If the light of the body be the eye of the universal life, then the Lord was the Eye, for he was declared to be the Light of the body. The *raqia*, which constitute the firmament or firm foundation, become the reflector which causes the radiations from the center to reflect and converge again to the center, and thus to keep in perpetuity the focal point of the universe; keeping intact the central Star, the source of the Light of the world. This is true of both the physical and anthropotic spheres.

It will be remembered that stars in the physical heavens are the correspondents of the stars in the anthropotic heavens. The anthropotic heavens are heavens of humanity. The Lord Jesus was the bright and Morning Star. This is not figurative language, but the primary signification of the use of language. The bright people in any phase of human activity, and especially in the lines of dramatic and other arts, are called stars. This is because they are bright and shining, mentally. In Ezekiel, where it is declared that the wheels were full of eyes before and behind, it means

nothing more nor less than that the eyes are those, either in the natural or the spiritual, who are full of light; those in the spiritual being the eyes before, and those in the natural, the eyes behind. The grand universal or grand divine man, centrally, has but one eye; that eye is in the center of the head. This universal Eye is the individual Divinity, and in the Arch-natural that universal Eye was the Christ of God, the Son of God, and the Light of the world. When the Sons of God appear there will be many stars of the seven degrees of magnitude; consequently, there will be many lights of the world, and these will constitute the eyes in the wheels—one of the wheels being by the earth, as Ezekiel declares.

Centrally, the Light of the world, namely, the Son of God and his Christ, was the channel through which the early rain was poured upon the dry and thirsty ground—such as aspired to the doctrines which he gave to the world as the water of life. The Holy Spirit was the product of the Lord's dematerialization, and proceeded directly from and through him. As he was the Star, it will be seen how the rain came through that Star. What is true of this Star is also true of the corresponding physical one, and also of all other stars, either of the anthropotic or physical field of stellar focalizations. The stars in the physical heavens are the points at which the active forces are in operation, which, radiating into their distinctive spaces, produce the energies which react in the precipitation of the rainfall. The time will certainly come when the language of that nation which, in its development, was equal to the function of bringing forth the Son of God, the Word of all truth, will be regarded as the foundation language of the science of the universe.



THE SCIENCE OF THE ATONEMENT.

The Law of Conjunctive Unity of God and Man as Typified in the Rites of the Hebrews.

KORESH.

JESUS WAS THE PERFECTED HUMANITY of God with the Yehovistic principle expressed outwardly as the manifest form of that principle; the Yehovistic being the potential goodness from the desire which is seated in the will. From this standpoint he had the right to command the love of the humanity who looked for and desired to attain to eternal life through the perfection of the human nature. Having this right he made this declaration: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." In all his public teachings there was a constant confirmation of the doctrine of sacrifice, the sacrifice of the human sensuous loves, as a *sine qua non* to the attainment of eternal life.

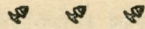
It is impossible to attain to or acquire the immortal or God state so long as we dwell in the desires for the sensuous or animal state. The state of divine Sonship, or the Theo-anthropological state, is an acquirement wherein love to God is the supreme ruling desire; and love toward the heavenly brotherhood affords the avenue through which the love toward God is expressed. This last is called the love of the neighbor, which cannot obtain so long as the family or domestic love is the ruling one, which it is, so long as it is fostered and cultivated as the true foundation for government. The family love is purely animal and supremely selfish. The very covenant itself was established with Abraham in obedience to the divine mandate to sacrifice the love of the natural offspring. God said unto Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; [rebellion against *Yehovah*]; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." "And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place [state of mind] *Yehovah-yireh*"—the reverence of *Yehovah*.

In the above passage of Scripture is taught the double lesson: First, the great truth that the sacrifice of the lower love is essential to the requirement of the higher or saving love; second, the specific relationship of the animal to the quality of the affection. In this instance, the ram indicated the kind of love dominant in the heart of Abraham, which was indicative of the character of Abraham's rebellion or separation from the Lord. This love was the love of natural offspring. These symbolic illustrations regarding Abraham and this sacrifice, portrayed the various stages of mental involution through which man first declines in his spiritual nature and tendencies, by the law of necessity, into the natural or sensuous life, and then arises—by overcoming the sensuous inclinations—into the divine life, which is a return by conjunction and unity with the God attributes.

I have instanced this case of Abraham's offering, the more especially to show the specific relationship of particular symbols to particular attributes. Animals being the symbolic representations of the various desires (loves), and also of the intellectual principles, their sacrifice implied the necessity for the sacrifice of the corresponding desires and principles of the mind in one degree, to insure the at-one-ment of the inferior with the superior degrees. Let it be understood that every animal and thing sacrificed in the Jewish priesthood, represented [some specific principle of the human mind. These animals and things were types of the tendencies

of the mind. If these tendencies, as symbolized by such sacrifices, militated against man's inclination toward God, the truth may be readily comprehended that to insure conjunction (covenant relations) with the Father in the heavenly degree, the human mind must be divested of all its sensual and human tendencies by the eradication of all the fleshly lusts or desires. This of course involves the sacrifice (the killing) of those desires, and the transformation of their potencies to a new and higher use.

(TO BE CONTINUED.)



THE EDICT OF THE PRE-EMINENT.

The Message of Victoria Gratia to Her People at Estero and Throughout the World.

TO MY PEOPLE, GREETING, in His Name: We will not forget, while we celebrate this our Semi-annual Festival, that we celebrate our hopes of that coming and perpetual youth which our fellowship constantly commemorates. We are called from the world and its allurements, for no other purpose than that of establishing righteousness, and to fulfil the hopes of the human race in the perfection of that kingdom promised from the beginning; the kingdom of which the Lord Jesus constituted the primal germ. When we came out of the world, we were not ignorant of the fact that sacrifice and privation would be the concomitants of our progress toward the goal of righteousness to which we have all aspired. We cannot pass from the field and kingdom of iniquity, in which are the sources of corruption and the habitation of death, to the beatitudes of immortality and eternal bliss, without the sacrifice of the things which pertain to hallucinations of mortal existence.

So long as we cling to and love the beguiling influences of the mortal career, we must suffer the penalties of mortality. Would we aspire to the beatitudes of immortal life and eternal glory, we must relinquish the things which bind us to the earth. The time is short when, though we love the things of mortal birth, we may possess its franchises, for the mortal state is a fleeting dream from which we but awake to the dismal realities of that perpetual state of mortalizing the functions of our being, from death to death, and from dust to dust, until our consciousness enlivens sufficiently to awaken us into the illumination of that great day of Almighty God, to which we all shall arise either to the reward of immortality, or to the condemnation of disobedience to the laws of the higher life. We are but now within the matrix of a gestation which is transforming us to the character of the divine offspring to which we all aspire, because, according to the promises, we may legitimately hope to become the Sons of God.

Of all the people in the world we have the most to be thankful for, because we are in the light of that brighter field of vision in which the perspective unfolds a broader amplification than is vouched to the genera-

tions of men. We are not destitute of the knowledge of the source of illumination which has been so mercifully insured to us, who, dependent upon the only source of light, have accepted the presence and office of the divinely authorized Expositor of the truths of Nature, and the promulgations of Nature's God, even Eloah Jehovah.

To us have been revealed the structure and functions of the universe of which we are a part; to us, the fact that the righteous man is God's inheritance, and that the righteous are raised up for a habitation in which the Almighty will descend to dwell. We have come to know that we, in whom the light of truth is shining, will attain immortality in the flesh, and that we shall become the temple of the Most High. Knowing that the time is short, and that the end is near, in which the great battles of Armageddon and that of Gog and Magog are to be waged; knowing that there will be no peace in the world until there be a revolution in the very hearts of men, where now there are but the impulses to evil, urged on by that force which has been denominated the root of all evil, the love of money, which constitutes the distracting energy of disruption, we are enabled to rejoice in our separation from the world.

We are upon a watch tower, the altitude of which insures to us that amplification of vision into the mysteries of being, and that essential foresight which separates us from the tumultuous forces of the disintegration to which the old kingdoms of the world and the church are rapidly hastening. Being in the possession of these knowledges, our responsibilities are proportionally great, and our dereliction would be comparatively unpardonable were we to disregard our opportunities and fail to appreciate the burden of our responsibilities.

Let us thankfully offer our oblations, insomuch as that we behold the indications of the prosperity which our devotions to the higher conceptions seem to have entitled us. We will offer our praises and our prayers for what we have and are in the light of truth, and hope to augment our efforts, and grow into those graces which will broaden us into all of the characteristics of the perfect life.

If our separation from the world does not mean the sacrifice of the things which pertain to the mortal career; if our knowledge of the truths of the tree of the knowledge of good and of evil, and of the Tree of Life, does not appeal to our most interior convictions profoundly enough to shape anew the progress of our career, then we are unworthy to possess the light into which we have been permitted to enter.

The example of our maturer intellects should be such as to constitute a virtuous guide to the life of righteousness toward which the tender years of childhood should be directed. The older mentality of this Unity is responsible to this obligation. May the good God whom we delight to worship, help us to be faithful to this charge, and to fulfil its responsibilities with unflinching devotion. Our deepest aspirations move us, in

our progress toward the goal, to such strenuosity of effort as will insure to us the attainment of the perfect life, without which we cannot come into our inheritance of immortal life, nor be partakers of the divine glory which is reserved for such as walk in that Highway which has been cast up for the ransomed of the Lord to walk in.

We will pray for God to safely guide us, that all our steps may be in the pathway of his illumination; that another Festival will mark a brighter record and surer indication of the divine approval.

Pray earnestly that success shall attend all our efforts, and that we arise from glory to glory, until the perfect light which we now behold shall enable us to live approved of our God, adorned with that righteous skill which will bring us into unity with that supreme order of which the Son of God was forever the High Priest.

THE FOUR ORATIONS.

I.

THE NEW ERA dawns upon the world; from the darkness of the past, arises the light of the scientific period of the intellectual progress of the ages. In this new light, toward which the nations of the earth have groped their way, we find the revelation of the mysteries of being. Our vision opens in penetration to the realms of knowledge, where there is made the distinction of the uses of good and evil; for to us was given to partake of the fruit of the tree of the knowledge of good and evil, that we might discriminate, and choose the good. We have come to know where God reigns, seated upon his throne of universal power; and where Jehovah, the Son of God, performs his sacrificial function of conservation.

That God is in the generation of the righteous we have a new realization, because there has been opened to our perspective the science of the eternal Word. Our consciousness has been awakened to the great truth that God's holy Temple will be found in that humanity which, through the experiences of the ages, is to be brought into the perfection of the Saints, who once partook of the Word of God, and drank his blood and ate his flesh, and through regeneration will arise into the newness and perfection of the Sons of God, offspring of the universe.

II.

BECAUSE OF THIS NEW light, may our hearts rejoice and re-echo the glad hosannas of our praise. With the uprightness of our walk, may our footsteps lead us toward and into the glorious Temple, the resurrected and redeemed of the Most High. There shall we dwell together with our God.

The Lord our God has opened our vision, to behold the coming of the Son of man in that multitude of offspring who stand upon the Mountain of Zion and sing the song of Moses and the Lamb; a song that no man can

sing but the hundred and forty and four thousand, who have the name of God, the Father of Jesus the Lord, written in the consciousness of the mind.

Our Shepherd's voice we hear; he leads to the fold, where we gladly follow in his steps. To attain the great glory of our eternal habitation, we forsake the world of iniquity and all of its fleeting pageantry of pleasure. All that which pertains to mortality is but the transitory infatuation of our dreams, leading us constantly into the sordid reactions of the pangs of remorse, whence naught but the realities of the new, immortal birth can deliver us.

III.

TAKE OFF YOUR SHOES, the extremity of the old life, for the feet of that walk which now is the path of God. The ground of the new life, upon which shall tread the sanctified footsteps of the just, has become holy soil; defile it not, nor with polluted touch efface its charms.

We approach the Mountain whose altitude extends into the heavens of God's holiness. Upon this sacred Mosaic hill, where in the thick darkness where God was, the man of God found the law, and whence he brought it to our devoted observation, we behold the treasures of darkness and hidden riches of secret places, promised to him who rideth upon the swift cloud, whence cometh the redemption of the world.

Take this sacred wealth! Apportion it to your needs! For in its abundant storehouse there is no lack. Fortuna makes supply; and like the loaves and fishes, so long as there be requirement there is no lack of augmentation. Partake of its free gift, and like the Gods, become immortal!

IV.

FORTUNA'S GIFT, thus sacred, we approach with awe; nor to its sacred power, in anger, or in vengeance, or in question of right to God's bestowal, would we extend the receptive hand. The Tree of Life, with its abundant fruit, the Garden doth it grace. To eat this fruit and have our natures changed, our hearts so yearn, and for the immortal gift, our souls so hunger, that we would fain all earthly pleasures to full renounce, and thus become in ripeness, the fruition of the Gods. To this great end creation was, and God his handiwork did proclaim; and in his time creation will evenuate in the full ripeness of his Sons. To this end let all our praises ring.

THE ANNUNCIATION TO THE CHILDREN.

AND THUS do you symbolize and prefigure the aspirations of the soul in its longings for the righteous life. May the innocence of child-life portray in type, the first steps of the children of the kingdom, in that highway cast up for the ransomed of the Lord, in which they shall walk through that career of uses to God and the neighbor, which constitute the beatitudes of the Eternal Glory.

INVOCATION AT IMPERIAL FESTIVAL RECITAL.

O LORD, OUR GOD! Thou art the man, the man of war! Thou art the triumphant Hero of our worship! We implore thee to make of us, poor mortal worms of the dust, hero worshipers such as thou, in thy perfection and immanent glory, would approve. Lead us to the final triumph—victory over death; and may thy triumphant columns march onward to the discomfiture of the enemies of life, and to the conquest of peace, that we may resound the cry of the Angelic host, "Peace on earth, good will to men!"

We implore thy Immanence that we be builded into a holy Temple, the house of righteousness, the place raised up of God for his habitation forever. Let the wisdom of the righteous be thy throne; and love inherent in the human soul constitute thine altar. Renew these, thy tabernacles, for a glorious indwelling wherein thy Presence will delight to abide. Make of us the instrumentality for the redemption of the world, and its reduction to that order which shall insure the beatitudes of thy kingdom in earth, wherein the righteousness of heaven will be wrought out in all the affairs of Arch-natural being.

Fulfil in us, O God, thy purpose to make of us the Sons of God, according to thy promise and our hopes. Transform this corruptible to incorruptibility, and this mortal to immortality; thus insuring to us that conjunctive unity whereby we will come into the inheritance which shall make of us kings and priests unto God. Subdue, through us, the power of iniquity; conquer the obdurate heart; make sin impossible, not through laws of human enactment, but through the subjugation of the will, and the transformation of the soul to thee.

Assert in us thy power, by virtue of which thy voice is heard throughout the world, and thy kingdom established in righteousness. Walk with us in our walk; make us one with thee, as the Father was one in Jesus Christ, the Son. Write upon us thy new Name; and give for our inheritance the New Jerusalem, coming down from God out of heaven, that we may honor thee, and be honored in thee, for thy Name's sake and for thy glory. Let this be the semi-annual of renewed impulses, and the determination of a closer walk with God. As we enter upon this, the gestative period of the maternal forces of the world, and the energizing activities of the physical universe, may it be the sign to us who look for thy recreative presence with men, of the culmination of that gestation which will bring to the new birth the Sons of Righteousness; and as we are again urged to more earnestly pursue and apply the uses of the higher life, may we be stimulated to greater exertion toward the perfection of our characters, as the offspring of the true and living God.

Thou art our Guide, and through thee shall we be led to conquest and to glory. AMEN!

Response by the Congregation.

We implore thee, Lord God Almighty, for thy presence! Cleanse us for thy habitation! Make us heirs to thine inheritance, and joint heirs with the Immaculate, thy Son, O God! This done, in Thee shall we rejoice forever. Amen!

New Century Studies and Reviews

Lucie Page Borden

The Spring Festival of the New Church.

THE LUNAR FESTIVAL of the Koreshan Unity is celebrated in the spring, when all Nature is sounding her *reveillon*. It is designed to establish a custom which shall be to the new church far more than Easter is to the present church. It is meant to conform not only to the desire for diversion, but to cultivate in the people a great desire for the new life. When the Easter bells ring, the churches are crowded with communicants flocking to the Lord's table to celebrate his burial in the race of sinful men. They think they are celebrating his resurrection from Joseph's tomb, but there is far more in the Easter Festival than is known by the people.

If the Lord Jesus rose from Joseph's tomb, in his apotheosis he was buried again, and has not yet risen from the dead. The men who received him in his theocrasis are not in the world today except by the laws and processes of reëmbodiment. They have come down through the Christian age to become the medium of the Lord's resurrection when he is risen indeed; but the birth of the Sons of God is in no way fitted to the present day, because very few believe in purity or in chastity. Whensoever men begin to please themselves in imagining they are to be the Lord's Anointed, let them ask themselves whether they are willing to suppress the tendencies of the race, to cease to propagate on the lower plane, and to find comfort in the thought of a new resurrection of the seed of David in the race of men. By this sign they may know whether they are fit to be laid upon the altar of sacrifice. Very few of the applicants for Messiahship have distinguished themselves by preaching the gospel of purity and innocence. Most of them have taken wives and brought forth children, and are to go the way of all the earth. But when the Lord sets his seal upon a man, that one will be known above his fellows by a doctrine that teaches the resurrection of the Lord, yet to come, not merely an accomplished fact.

The resurrection still to follow—this is in part the meaning of our Easter Festival, and it stirs the heart to renewed thankfulness to Almighty God that there are such beautiful prospects set before the race. After the death of the Lord in the humanity he had prepared for his baptism, we read that the men and women who believed in him had love one toward an-

other. It is proof positive that they had been baptized. Now this spirit of love did not come to the front in the world without exciting the enmity of the pagan nations; consequently, the more the early Christians loved one another, the more they were hated by the men and women around them. The privilege of being hated is not going to be confined to the early Christians, although their experiences will not be repeated. Trials by fire and by wild beasts are not expected in this age, but their love for one another will not be duplicated without stirring up much anger toward them.

One object of the Easter Festival in the Koreshan sense is to send a tribute of greeting and affection to her who has been set in the appointed place for the leadership of the new church, and in whom the hearts of her people do trust. VICTORIA GRATIA has the love of her people especially on her natal day, and is honored in the gates. She is celebrated in a special manner, as the bees cherish their queen for the preservation of the life of the hive. All honor and greeting to the church thus formed in anticipation of the resurrection of the Lord in his Sons, and special greeting to its Leaders! May the Lunar Festival be the means of awakening hopes of eternal glory and immortal life!

PROGRAM OF THE IMPERIAL FESTIVAL.

Reveille, 6:30 A. M.

Band Concert at Bamboo Landing.

Assembly of the Koreshan Ecclesia at the Hall of Arts,
10 A. M.

Lunar Precessional.

Voluntary, by Koreshan Orchestra.

Song, with Viola Obligato, - "Dream of Paradise"
Hamilton Gray.

H. Carleton Case, L. W. Bubbett.

Invocation, H. D. Silverfriend.

Response by Congregation.

Duet, - "Holy Mother, Guide His Footsteps"
Vincent Wallace.

Catharine McCready, H. Carleton Case.

1. Selection from "Veronique," - *Andre' Messager*
Koreshan Orchestra.

2. Vocal Solo, "Echo Song," - *Sir Henry H. Bishop*
H. Carleton Case.

3. Waltz, "Halcyon" - *M. Tobani*
Koreshan Orchestra.

4. Vocal Solo, "Gae to Sleep," - *Arms Fischer*
Annie Ray Andrews.

5. "Entr'Acte et Valse" from Ballet, "Coppelia," - *Delibes*
Koreshan Orchestra.

6. Vocal Solo, "April Morn," - *Robert Batten*
Catharine McCready.

INTERMISSION OF TEN MINUTES.

7. Lullaby, "The Sleeping Beauty," - *Theo. M. Tobani*
Koreshan Orchestra.

8. Vocal Solo, "Synove's Song," - *Halfdan Kjerulf*
H. Carleton Case.

9. "Japanese Patrol," - *Theo. M. Tobani*
(Introducing the National Air, "Fou Sô Ka.")
Koreshan Orchestra.

10. Vocal Solo, "Slumber Boat," - *Alice C. D. Riley*
Eva Morrow.

11. Flower Song, "Hearts and Flowers," - *Tobani*
Koreshan Orchestra.

Annunciation to the Children, - Imogene E. Bubbett
Song, "Angels' Bells," - *Van de Water*
Eva Morrow.

1st Oration - Isadora van Duzee
Musical Refrain, - "What Must It Be to Be There?"
Robert Graham.

2nd Oration, - Chas. Barrett
Musical Refrain, "Oh! Rest in the Lord," - *Mendelssohn*
Annie Ray Andrews.

3d Oration, - Vesta Newcomb
Musical Refrain, "Consider the Lilies," - *E. Topliff*
Catharine McCready.

4th Oration, - Lou. H. Staton
Song, "Ave Maria," - *Pietro Mascagni*
H. Carleton Case.

Vocal Trio, "Lift Thine Eyes," - *Mendelssohn*
Catharine McCready, Annie Ray Andrews,
Eva Morrow.

The Imperial Edict, - VICTORIA GRATIA KORESH
Song, "Faith," OFFERTOIRE - *H. G. Bird*
H. Carleton Case.

Oration, - KORESH, Prime Counselor
Song, "Comfort Ye My People," - *Handel*
H. Carleton Case.

Recessional, Orchestra.

Lunar Evening Reunion, 7:30.

At Oriental Gardens.

Entertainment by the Israelites encamped near the Promised Land.
World-famous events recalled by attractive Pantomimes.

Miriam's Song of Triumph.

Joshua and Trumpeters Advancing on Jericho.

David Charming Saul with Harp.

The Meeting of Solomon and the Queen of Sheba.

Vision of the Fiery Furnace.
(The Camp will be enlivened by Vocal and Instrumental Music.)

Joseph's Dream.

Joseph Sold into Egypt.

Joseph's Meeting with His Brethren.

The Finding of Joseph's Cup in Benjamin's Sack.

Interpretation of Pharaoh's Dream by Joseph.

Pyrotechnic Display.

Recessional.

Escort of the Prime Counselor and Pre-Eminent to Villa Koressa.

Song, "Battle Hymn of the White Horse Army."



In The Editorial Perspective.

THE EDITOR.



THE MODERN WORLD is decidedly agnostic. Today men ask "What is truth?" just as did the Roman governor at Jerusalem when questioning the Messiah brought before him. Jesus had declared to him that "Every one that is of the truth heareth my voice;" and to others had said that he himself was "the way, the truth, and the life," even the resurrection. He had taught his Disciples that he was "He that should come;" they need not look for another in their day, for he of all the claimants to the Messianic office, was true. The Messiah of the Christian dispensation has been the great marvel of the age. He possessed secrets which were his own, which were God's; some of them he revealed to his followers, but not to the multitudes. He possessed a power unknown to them; and the essence of wisdom was in declarations and conduct which turned many from him. He did not found his conclusions upon suppositions. Contemporaneous teachers would suppose this and that, and set forth things apparently plausible; but they did not teach with authority. When Jesus entered upon his mission, his words were characterized by a force and power which were utterly absent from other teachers. The eyes of the public were upon him; something in him attracted attention, something led Pontius Pilate to exclaim, when Jesus stood before his court, "Ecce homo! Behold the Man!" He *was* the Man of the age; for when subjected to ignominious death, he triumphed and appeared to his Disciples in his Arch-natural state, declaring to them that "All power in heaven and in earth is given unto Me!" and his influence spread like fire throughout the nation, until today his name is familiar throughout the civilized world. Yet, the Christ had asked, "Nevertheless, when the Son of man cometh, shall he find faith [*the faith, in the Greek*] on the earth?" Why did he ask the question? Because he knew that there was coming a great apostasy, a falling-away, a lapse of the church into darkness. The sun was to be darkened, and the moon should fail to give her light. The world was not to grow better, but worse; the prophecies of the Christ and his Apostles were to the effect that the "last days" should be characterized by a wholesale disregard of everything that pertains to truth and purity. The highest authority is set aside, and the declarations of the multifarious antichrist are heard by the masses. The name of Jesus is popular, but his doctrines are not believed by the world at large. He taught specifically concerning Deity; he told his Disciples that he and God Almighty were one; that God was in him; that he was the Seed of the highest life; that he knew the secrets of the Most High; that he was the Truth in himself. But the most direct teachings of the Christ are set aside by traditions, by popular theological fallacies. Today the world is suffering under the curse of competism. The great authorities of the world do not accept and apply the divine precepts of human relationship; neither do they follow in the footsteps of his Disciples. Sacrifice of mortal ties was made emphatic, and unstinted love for God and the neighbor was made a condition of entrance into life. Today the modern church

decries every suggestion that the mortal family is not the divine ideal. Jesus the Christ instituted communism among his Disciples. There was a common purse; and wherever the spirit of Jesus went after his departure from the natural world, the communistic life was adopted. Today the world considers such steps as altogether unwise and foolish. The world is agnostic; it turns from the solution of every problem that portends change in the old order of the world. The modern scientists are agnostic; modern so called authority assumes the attitude of "higher criticism" toward every declaration and record of the inspired Patriarchs, Prophets, and Apostles; and repudiates the authority of truth itself. The authority of truth is to be restored, and science falsely so called overthrown. And the hour of triumph hastens!

THERE IS ALWAYS a conservative class of people who are apparently satisfied with existing conditions. Such people are opposed to reform, and are fearful of changes which reform involves. They are "optimistic." According to them, the world is growing better all the time, and if society is let alone, it will evolve into something beautiful and desirable. Every one who desires anything different from that which now exists, or begins to agitate other minds in favor of change, is a pessimist, according to the conservative minds. Just now numerous corporations are being exposed to public notice; the corruption of many officials in great concerns is manifest, and it is even apparent that Government officials are now and then guilty of trickery and fraud. The course of many insurance officials is defended by those interested in some way in their security; there are even newspapers which merely refer to flagrant abuses of official privileges as mere indiscretions. To such, exposure is a fearful thing; and when exposed by critical and progressive investigation, they raise the cry of pessimism. The world should learn to distinguish between mere self-assurance and optimism. He is not a true optimist who rests under the conservatism of false security. Neither is he a pessimist who justly criticises evil-doers; nor yet is he an opponent of progress who through analysis of present conditions and test of the drift of things, declares that the elements of degeneracy largely constitute the controlling factors in the world of modern activity. The true prophet may rebuke and expose the wickedness of the people to whom he comes; but he is optimistic in the hope and knowledge that he can insure the progress of his people to higher attainments, through drastic measures. The true optimist is therefore a true pessimist; for through scientific diagnosis of the conditions of society, he may see a most hopeful recovery.

It is well known that the discovery of radium and its observed phenomena have well-nigh revolutionized chemistry and physics; it is said that radium is radically changing the views of the geologist as well. The *Review of Reviews* for April contains an article by Charles Rollin Keyes, entitled

"The Age of our Earth," in which it is stated that "No single conception has experienced more fundamental evolution than has taken place in the doctrine of the secular cooling of the globe, that the physicists have so long assumed, and to which they have so long tenaciously held. That the earth is a self-cooling globe, is a tenet that no physicist for a moment doubted. That the earth is also a self-heating globe, is an idea that no one, until very recently, even fancied. The recognition of radio-activity in matter has changed all." So it appears that another phase of assumption made by modern scientists is passing. One by one the old theories flit into oblivion. That is the destiny of modern science so called; every vestige of it must pass away. It would be more remarkable that radium is working a change in modern scientific circles, had not the science of radio-activity been promulgated by the Koreshan System for over thirty years before the discovery of radium by the Curies. It is not true that only very recently was the earth conceived to be a self-heating globe. Even a casual reading of the Koreshan publications is sufficient to disclose the fact that the conception that the earth is not only a self-heating sphere, but a self-cooling, self-illuminating, self-moving, self-producing, and self-perpetuating organic structure; and that the universe is eternal. There is not a single discovery of recent times by modern scientists, the principles of which were not already known and taught in Koreshan Universology.

THE MOST eminent scientists of the times estimate the age of the earth to be about 100,000,000 years. It is presumed that the necessary evidences are found in the records of stratified rocks; and now someone has thought that calculations relative to particles of radium now available, corroborate the conclusions of the scientists as to the age of the earth. It might be a surprise to the modern world to be suddenly apprised of the fact that the earth is both much *older* and much *younger* than 100,000,000 years. It is so old that it never had a beginning in time, for it is eternal. Therefore, the earth is as old as eternity, for its form is perpetual. The earth is also very young, for it is in a state of continual creation. The world is being built continually, and it is in process of constant burning. Changes in the materials of the earth are as persistent as changes in the human body. Man may attain to great age; some men live to be over a century now; and in ancient times, some attained the age of many centuries. Yet their bodies were always new; perhaps complete change of materials takes place in the body in less than seven years. The body of man is both old and new; analogously, the earth which is eternal, may be very new, *much newer* than the scientists have ever conceived.

IT IS TRUE that there is one life that is *life indeed*, in the universe. But the mental scientist concludes that one life pervades all things, and hence affirms that the life in the blade of grass is the life of God. On account of this fallacy we often see such statements as, "Life differentiates only in manifestation, and the life in man, in animal, and in plant, is the same." * * Looking back to the cause of all things, regarding God as principle, we realize that there is

as much of this principle in the blade of grass as man." Hopeless confusion must result from every such kind of reasoning. The life of Deity is the life of Deity; the life of the plant is the life of the plant. Life in one plane or kingdom is not the same as life on another plane. The life of God is the highest; it is the life of the perfect Man. The divine life and mind are expressed in lower kingdoms, even in the atoms of the physical world. God is in the blade of grass as the substance and life of the *grass*, not as himself. God is not principle; he is the Man—personal, vital, and eternal. In his perfect form, he is the Seed and source of all life and all that is called life. But there is *death* as well as life; darkness as well as light; and the Lord creates "all these things."

NOT long ago Rockefeller prayed in public for drunkards; and afterwards stated to friends, that the only real slave nowadays is the slave of drink. He said that a man chained to the galley is better off than the drunkard, who is chained to the bottle. "I wish I could hang up in every schoolroom," said Rockefeller, "a good picture of a poor drunkard chained by the neck to the bottle." Of course, all the drunkards in the world would make quite an army; but still the army would not be so large as the army of people enslaved by the oil trust; and a still larger army is enslaved by capitalism; and larger still is the army enslaved by the demon of lust. Very little is said about this last kind of slavery; but it is the one most powerful and far-reaching. A hundred thousand drunkards die every year from the effects of alcoholism; but it is estimated that over 33,000,000 people die every year because of disobedience to the laws of life—they die as victims of sensuality.

RUSSIA WOULD not consider the question of a peace conference during her war with Japan. But now, having retired in defeat, with Japan victorious at every point, the Russian ambassador at Washington presents proposal for reconvention of the peace conference in July of the present year. Disarmament is not mentioned in the new proposal; the purpose of the conference is not to bring about universal peace, it seems, but to pass regulations concerning war, laws and usages of naval warfare, bombardment of forts, the placing of bombs and mines, private property of belligerents. We suggest that The Hague conference be denominated *war conference*, instead of peace conference. Then it might not be such a farce as the past famous convention under call of the Czar, who talked of peace but meant war.

WE are living in an age of adulteration. The adulteration of foods is but a single feature of the many phases of universal adultery. Far more harmful to the human race than adulterated foods, is adulterated doctrine which the millions persuade themselves to eat and relish. The modern man delights to adulterate and counterfeit; he enjoys the work of dealing in deception and humbug. Modern science is full of deception, and pious humbug characterizes numerous religious professions and claims. Antichrist in multifarious forms has come to deceive many.

The Open Court of Inquiry.

THE EDITOR.

THE IMPERIAL FESTIVAL.

The Spring Celebration at Estero Marks a Step in Koreshanity's Progress.

THE IMPERIAL FESTIVITIES are always anticipated with great interest and pleasure by our people. They are distinct marks of our progress toward perfect unity of heart and mind in sacrifice and preparation for the establishment of the new order. The purpose of these festivities has been frequently pointed out in the special Festival numbers of this publication; even this one contains a fine article on "The Spring Festival of the New Church," by Lucie Page Borden, setting forth features of importance of the day celebrated in honor of our beloved Pre-Eminent.

Awakening spring significantly characterizes the celebration of the Lunar Festival every year. The Imperial Festival just past will long be remembered by the people of Estero. The day was all that could be desired, and was greatly enjoyed amid southern scenery in southern clime. Light hearts and willing hands had done much in the several days' preparation for the celebration, and all joyously awaited the exercises that were destined to make the day distinctive in the history of our progress.

The Lunar Festival of 1906 will stand out prominently in the history of the Koreshan movement, because at this Festival the Founder of Koreshanity inaugurated an entirely new ritual or form of service of the Koreshan Ecclesia. The ritual of the primitive Christian church was far from being informal; it was both elaborate and beautiful, and appropriate withal. The Catholic ritual blends some forms of the early Christian and pagan church service, but the power and purity of the primitive church are absent. The tendency of Protestantism has been to go to the extreme of simplicity, reduced to mere song, prayer, and sermon. Hitherto the form of the Koreshan church service has differed very little from that of the Protestant denominations, for the same reason that Jesus and his Disciples did not abruptly de-

part from the religious customs of the Jewish people.

But now a change comes. Koreshanity has its important headquarters, in its own town, and among its own people. We enter a new age, the age of intellectual illumination, not of occult inspiration; we are entering an age in which the arts and sciences will bear their greatest and highest fruits, and it is but fitting that art, music, and the drama should play a new and important part in the worship of the Almighty.

The ritual of the Koreshan Ecclesia is very elaborate. Its appropriateness and power will become more and more marked as Koreshan hearts are more and more unified in sacrifice and praise. The effects of the Koreshan ritual are to be felt in the spiritual world as well as in the external heart and mind, so that ultimately the angelic choirs which sing the praises of Deity in the invisible spheres, may descend into the natural; so that the elaborate ritual of heaven may be performed on earth in the glory of the new kingdom.

We publish in another department of this issue, the complete program of the Festival of April Tenth, from which the general character of the new ritual may be perceived. It consists of an Oratorical and Musical Recital, and includes everything in the program from the Precessional to the Recessional. The music of the ritual is rendered by the splendidly organized Koreshan Orchestra, which, under the leadership of Professor Boomer, has become noted in Southern Florida. Besides the music there are vocal solos, duets, and trios, the Orations, the Allocution by the Pre-Eminent, and the Sermon by the Prime Counselor.

The reader may mentally follow the course of the exercises of the Imperial Festival, if he study the published program; he may hear the Reveille in early morn; the Band Concert at the landing; and later join the Precessional on its way to the Hall of Arts, and be greeted upon entrance with works of art adorning the walls; the Koreshan color scheme of red, green, and gold; the three-level platform or

rostrum; with the Orchestra on the right; the members of the Planetary and Stellar Chambers on the left; the Prime Counselor and Pre-Eminent, with Triangle occupying the highest portion of the rostrum; and the four Orators occupying positions in the center.

From the opening exercises, including song and Invocation, the reader may follow the program through the Musical Recital of eleven choice selections of orchestral music and song, greatly enjoyed by all. Voices trained by Victoria Gratia were heard in the vocal renditions, the singers taking part in the Recital being H. Carleton Case, Robert Graham, Annie Ray Andrews, Catherine McCready, and Eva Morrow, all of whom sang sweetly and impressively.

Immediately following the Musical Recital was the Annunciation to the children of the Unity. The group of children was led and attended by Imogene Bubbett, who read to them the Annunciation, the text of which appears in another department. The children were beautifully robed, and carried burning censers, indicating aspirations for innocence toward the throne and source of knowledge. The four Orations, also elsewhere published in this number, constituted an interesting and impressive feature of the service. Following each was a sweet and appropriate vocal solo in refrain. The Orators read their messages from scrolls, standing behind the altars on the rostrum.

Our readers will greatly appreciate the publication of the Imperial Edict, by the Pre-Eminent, who delivered her message to her people at Estero in a very impressive manner, with tender but forceful voice; and her message was gladly received and welcomed by all devoted to her. The message is not alone for the people of Estero, but for Koreshans throughout the world, who will receive it through the medium of THE FLAMING SWORD. Let the reader study the message, and further enter into the spirit of the celebration.

The Oration by KORESH impressively touched upon the subject of the great message of truth from God to

...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.
BRISTOL, TENN.—Mr. E. B. Webster, care of Ordway Mfg. Co.
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
OTTUMWA, IA.—Mr. Madison Warder.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
ENON, O.—Mr. C. D. Shellabarger.
NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.
PLEASANT GROVE, CAL.—Samuel M. Coppin.
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
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man, and of the importance of the new Ritual. The greatness of the man Jesus, the Christ of God, was dwelt upon clearly and forcefully. His expressions were beautifully rounded out and complete. The sermon was delivered extemporaneously, and not being reported stenographically, we are unable to reproduce it for our readers. The sermon was short. Oratorical brevity is to characterize the new ritual. The argumentative style will be eliminated; instead, there will be expressions of highest sentiments, poetic utterances, truth's free epigrams, destined to become classic in future generations.

Expressions of satisfaction and pleasure in the Morning Recital, in the new Ritual, are general among the people of Estero. The Spring Festival thus seems to mark a distinct epoch in the history of the Koreshan movement, as a distinct and important step is taken in the service of the Koreshan Ecclesia. And the day was made memorable because of the inauguration of the new service.

The Lunar Evening Reunion.

The Oriental Gardens at Estero are beautiful. Landscape gardening receives special attention, and an extensive park system is in process of production. The elevated and sunken gardens of the Koreshan Park are admirably adapted to out-door entertainments; and at the Court of Lions, on the evening of April Tenth, a beautiful form of entertainment was given to the people of Estero, and numerous visitors from other towns of Lee County. At 7:30, when the Court of Lions was illuminated, perhaps a larger audience than ever before gathered at Estero, was greeted with scenes of beauty.

The Entertainment was given by a company of about sixty-five Koreshans in Israelitish costumes, presenting world-famous events by attractive pantomimes. The grounds were brilliantly illuminated by Oriental flambeaux; some of them were of considerable size, and produced beautiful effects. Out from the surrounding darkness, and into the illuminated area, advanced the groups of Israelites in brilliant colors; and the audience witnessed realistic views, living pictures of events in the history of the Hebrews from Joseph's dream to the meeting of Solomon and the Queen of Sheba.



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The entertainment opened with Miriam's Song of Triumph—a song in pantomime, a song in silence, an effective and entertaining paradox. The "stage," being the real elevated and sunken gardens, was wide and extensive, and many striking effects were produced by those in costumes. We could probably describe with interest each pantomime; but perhaps the reader can follow the scenes mentally upon reference to the complete program. Everybody was highly pleased with the meeting of Solomon and the Queen of Sheba; and the scene of Joseph's being sold into Egypt merits special mention.

Perhaps the most striking scene of all was the Vision of the Fiery Furnace. It was thrilling because of its intense realism, the actual flames seeming to envelop the three Hebrew children. After they were thrown into the furnace, there impressively appeared through the flames mounting high, "one like unto the Son of man," with wings outspread and arms uplifted in attitude of blessing, toward the unharmed occupants of the furnace.

Following the series of pantomimes was a beautiful pyrotechnic display, consisting of fiery letters high in the air, "HAIL VICTORIA!" and a flaming sword, which was enthusiastically greeted with applause. While the pyrotechnic display was in process of passing, the Pre-Eminent and the Prime Counselor were escorted by the Israelites and others to Villa Koressa, where the song, "Battle Hymn of the White Horse Army," closed the exercises of the evening.

The Camp of the Israelites was enlivened by both vocal and instrumental music. The music by the new Koreshan Band, organized the past winter, was greatly appreciated by the audience. The many visitors expressed themselves as being highly pleased with the entertainment. The re-utilization of the costumed viduals for the different parts and pantomimes produced a striking effect; so that it was said by some of the visitors that "there must have been as many as five hundred actors in costumes."

Much credit is due to every one contributing to the success of the celebration; the names are too numerous for our space; but to Sister Berthaldine the chief credit is due for the promotion and success of the Festival. She was ably assisted by Sister Annis Knowles, Brother Moses G. Weaver, and others; also by Sister Isadora van Duzee, who had the decorations in charge.

The Imperial Festival of April Tenth exists now only in the memory and its elevating and inspiring impressions upon the heart and character; but the memory of the day will be long re-

List of ——— *

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

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BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

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10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.*

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tained. In the morning Recital we thought of the marvelous effect the ostentatious ritual of the new Church Triumphant will have on the world; and in the evening, the Oriental flam-beaux symbolized the watch-fires of the new civilization which the Kor-shans, the new and true Israelites, are kindling everywhere!

Twilight in the Hollow Globe.

"Kindly explain why or how the beautiful twilight lingers so long a time in the West after sunset, and the similar phenomenon in the eastern sky before sunrise. A friend made the objection that there would occur sudden darkness at sunset, if one side of the sun is dark."

Daylight in our atmosphere is not produced by the central sun directly, which is light on one side and dark on the other. The light side of that sun causes day through a refocalization of its light in the visible sun, which is the central sun's projection in our sea of air. The projected sun has a daily orbital sweep over the earth, rising in the morning, reaching the meridian at noon, and setting in the evening. Under the circumstances there could be no sudden change from day to night, as may be supposed.

What is supposed to cause twilight in accordance with the conception that we live on the outside of the earth? Is it not that at sunset the sun's rays extend through the air horizontally; and then after sunset, it is supposed that the crepuscular effect extends eastward about 18°, causing about an hour or more of twilight? Well, relate in the mind, rays of sunlight streaming downward and outward from the sun, extending horizontally at sunset, and then after sunset cutting high in the air, and seeming to extend in the heavens eastward about 18°. That is twilight in the hollow globe, where its effect presents most beautiful phenomena.

If one comes to think of it, with a convex earth flying around in the full glare of a giant sun about 886,000 miles in diameter, there should be no night at all, but only twilight between sunset and sunrise. Try it with a small globe in bright electric light. The globe casts a shadow, but it is never very dark on the shaded side of it.

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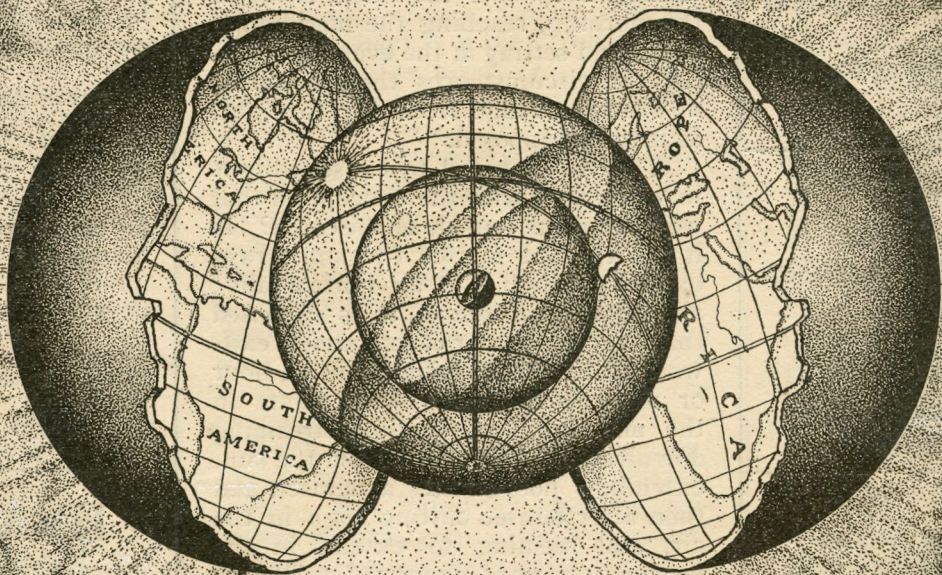
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